THE PICTURE of PRELATISTS

Drawn by their own Pencils.

OR

The Character of the *Prelatical-Party* in *SCOTLAND* taken from their own Writings.

CHRISTIAN READER,

The Account here given of the Scots *Prelatists, is only a short Abstract of their cruel Heretical and Enslaving* Principles, *expressed in their own Words: Tho' We cannot charge the whole* Party *with them all, yet the Majority will be for ever Obnoxious, till their open Dissent be published by them. You will likewise see it here made evident, that the difference betwixt the* Presbyterians *and* Prelatists *of* Scotland, *lies in Doctrine, Worship and Discipline, as well as Government.*

THE *Spirit of Popery speaking out of the Mouths of Phanatical Protestants: By an Orthodox Protestant, Printed in An.* 80. The Author in his Preface frequently owneth that he's a *Scots Prelatist*, and is known to have been a Bishop afterward, *Preface pag.* 2 The Presbyterian Sect profess a Papal *Soveraignity* over their Prince, and profess most of all the Doctrines, if not all, for which the Jesuites are secluded both Kingdoms by Capital Laws ------ The Execution of wholsome and necessary Laws upon the Presbyterian Sect is not Persecution, but *Laudable Justice* ----- The Principles of Presbyterians are as incompatible with the Government as the Principles of Papists. ------ The Presbyterians would be Extirpated out of any Protestant Government of the World (as the Jesuits were once out of *France*, and many other Popish Countries) and in the same *pag.* the Banishing of Presbyterians to other Plantations is Justified. *Pag.* 3*d.* of the *Preface*, The coming down of the *Highland Host* about the Year 78, unto the *Western Shires* is Defended: And our Author Asserts, that five Parts of six in those *Shires* are this *Jesuitical Sect:* And of those *Highlanders* (that were guilty of many *Robberies, Devastations, Rapes, Mutilations, &c.* in their descent) our Author says, I assure you they are a very Civil Generous and Governable People; *pag.* 4, 5. He calls the Dissenters, *Presbyterian Jesuits, Hildebrandists, Presbyterian Papalins*, who would set their Feet on the Necks of Christian Princes, and *pag.* 6. *lin. ult. Dogs of the Concision.* pag. 8. *Jesuited Presbyterians.* ----- And Presbyterians are by him said to be the cause of the Deluge of Atheism and utter contempt of Religion, which hath overflow'd the Land: And Atheists are reckon'd by him to be the Off-Spring of Presbyterians. *pag.* 9. He believes some will be offended at him, for what he hath said of the *Necessity* of Episcopal and *Invalidity* of Presbyterian Orders: He Asserts that Presbyterian Orders are to be accounted void by every Compleat and Regularly Form'd Church. ----- They who by virtue of Presbyterian Orders Sacriligiously presume to Administer the Sacrament in Opposition to our Episcopal Communions within the *British Isles*, have a sad Account to give, without Repentance, to the Head and Founder of the Catholick Church. I come now to the Book it self. *pag.* 2. Dissenters are charg'd with a Conspiracy against the Apostolick Government of the Church-Universal, for above 1500 Years: ----- And all the Finings, Imprisonments, Transportations, and Executions by Axes and Halters, are denyed to be Persecution: And he says, the Holy Jesus, the Prince of Peace, will not have even the very Being of His Church and Gospel, Defended by the Subjects Sword. ------ The Presbyterians (because they are not for set Forms of Prayer) are charg'd with Enthusiasm and Praying by Inspiration. *pag.* 3*d.* and 4*th.* The Scripture Texts that speak of God's Forsaking of People are to be understood in a Political Sense, *i. e.* Desertion is only outward Trouble, and in that same place, he Ridicules Spiritual Desertion, or the comings and goings of God from the Soul, and calls it as useful an Engine for the Ministers falsly so call'd, to take fast hold on the Souls and Purses of their Melancholick Disciples, as the Doctrines of *Transubstantiation, Purgatory and Absolution*, hath been to the *Romish Priests* of taking hold of the Souls and Purses of theirs. He goes on, (*mocking*) for when a Man oppressed with Melancholy shall in his fits of Dejection think himself Deserted of God, will he not Admire and Reverence the very shadow of that Holy Man, whose Prayers shall prevail with God to return unto him again? And then after the Receis of the Melancholick fit, which he is taught to believe is the Comfortable Return of the Spirit, he cannot be but very liberal to him by whose powerful Intercession he hath received such a Divine Benefit, a Blessing better than Life it self, and a little after he crys out, away th n with those Canting Phrases of God's going and coming to the Soul in fits of Supernatural Joys and Fears; this is likewise the Doctrine of *English* Prelatists. Dr. *Scot* in his Book called *The Christian Life part* 3*d. cap.* 9. Of the Sinfulness and Unreasonableness of Injustice. *pag.* 89. says I know there are some People that look upon Honesty and Justice as one of the Beggarly Elements of Religion, a sort of *Heathen* Virtue belonging to Carnal and mere Moral Men, that are utterly unacquainted with the Spirit and the Power of Godliness, and accordingly in the Room of this and such like Moral vertues, they have Foisted in a sort of Spiritual Religion as they call it, which consists in a certaine Model of Conversion and Regeneration that is made up of nothing but a Meer fanciful Train of dejections and Triumphs that are most commonly either the Effects of a Distempered Blood, or the unaccountable Freaks of an overheated Fancy: And if they have found they have been Converted, *Secundum artem*, *i. e* that they have overgone these Frightfull, Sorrowful or Joyous Passions, which this Stated Method of Regeneration Includes, all their after Religion is nothing but a leaning and Rolling on *Jesus Christ:* But to Return to our Author in the same Page, he Chargeth *Presbyterian* Ministers with Blasphemous Interpretations of the Scriptures, because they acknowledge a Desertion that is Spiritual. *Page* 5, he Asserts absolute Election and Reprobation (which *Calvinists* maintain against *Arminians*) to be a Meer wilfulness in GOD and Ostentation of his Soveraignity, a fondness and Antipathy and an unaccountable Loving of this, and hating of that particular Person, and Arbitrary ways of dealing with his Rational Creatures and Men.

Page. 8. He defends the Declaration, which Asserts it unlawfull to Subjects upon any pretence whatsoever to

take up Arms againſt any Commiſſionate by the King. By the way I muſt take Notice of the Jugling of the Prelatiſts, for when the Author of *the Eſſay on Toleration* had Charg'd A. B. P. With Preaching up the unlawfulneſs of Reſiſtance in any caſe whatſomever, the Anſwer that is made (in the Poſtſcript to the continuation of the modeſt Reflections) is that in ſome caſes Reſiſtance is Lawful, and he Nameth two of thoſe caſes: But *tempora mutantur*, the ſaid *Page* 8 Our Author ſtands up in the Defence of all the Cruel Laws made in ſome late Reigns againſt Diſſenters. *Page* 9. He approves the Kings Eccleſiaſtick Supremacy in its greateſt extent. *Page* 12. He Chargeth the principles and practices of the *Presbyterians* with *Jeſuitiſm*, *Anabaptiſm*, *Blaſphemy*, *Fornication*, *Beſtiality*, *Witchcraft*, &c. Again, he calleth *Presbyterians*, Murderers of Souls who Ruine Bodies, Souls and Eſtates of Ignorant People. *Page* 13. He runs the Parallel betwixt *Presbyterians* and *Jeſuits*, and Chargeth the former with the opinions of the Letter and asketh, Is it not *Jeſuitiſm* to Condemn the *Engliſh* Liturgy? Is it not *Jeſuitiſm* to Write and Preach againſt the *Scottiſh* Act of Supremacy! Is it not *Jeſuitiſm* to teach that there is a Reciprocal Obligation betwixt Kings and their Subjects: And that if he perform not his part, they onght not to perform theirs? *Page*, 19. The *Pentland* Rebels who were *Executed* at *Edinburgh*, were ſo Stupified and beſotted with the Sack and Brandy, which they Drank on the day of their Execution, that they died like Beaſts, without ſo much as making a prayer to GOD, or deſiring others to pray for them. P. 20, he quotes with Deriſion the *Presbyterians*, becauſe they ſay Believing makes way for Senſe, and that it is good to truſt in GOD in a day of Straits. P. 20. 21. Presbyterian Writers uſe to perplex and Enſlave the Conſciences of Men, by Repreſenting the Natural infirmities of humane nature for great Sins, which either are not Sins at all, as thoſe firſt motions of the Appetite, which the School-men call *motus primo primi*, or elſe the common Irregularities of onr Corrupt Nature, which GOD will never lay to mens Charge; ſuch as the wanderings and Excurſions of the mind in Prayer. P. 22. Would ye know the Righteouſneſs for which they that were hanged at *Edinburgh* 1666 did ſuffer? It was the Supremacy of the King in *Sion*, a Notion the Primitive Chriſtians never knew -------- and again he ſays, he hopes that ſome Presbyterian Miniſters ſhall be hanged at the Croſs or the Graſs Mercat of *Edinburgh*. Page 25. *The Presbyterians are not perſecuted, but proſecuted for Principles that are falſe or impious or both*; *For*, (addeth he) *they hold that the uſe of the Lords Prayer, the Creed, and the Ten Commandments is Superſtitious and Idolatrous*, (an arrant Calumny:) *That* Presbyterian *Government is of Divine Inſtitution, that it is unlawful to appear before the High Commiſſion Court, that the ſupream Magiſtrate cannot ſilence a Miniſter, that the People have a Right to defend themſelves and their Religion, That Collation by Biſhops is unlawful:* he goes on, *But if all theſe and their other Doctrines which they profeſs in oppoſition to the Church and State be falſe or impious, or both, as moſt aſſuredly they are, then they are not perſecuted, but juſtly puniſh'd when they are proſecuted upon this Account.* Q. E. D. (He goes on,) *This made my Lord* Bacon *truly ſay, That they are the Men which Nurſe Seditions, Authorize Conſpiracies and Rebellions, and put the Swords in the Peoples hand that overthrow Conſtitutions and Government, that undermine Laws and Settlement, that make Chriſt a raiſer of Sedition, and his Religion a Fire-brand. And therefore the Magiſtrate is ſo far from perſecuting the Men of ſuch profeſſed* Principles, *that he is bound by that Truſt, which God hath Repoſed in him, to proſecute them with ſevere Puniſhments.* p. 26. He ſays the Presbyterians pretend to be perſecuted under this head upon a negative Account, when they are proſecuted for *not* deponing in the Matter of Field-Meetings, according to the Act of Parliament, *Caroli* 2. *Seſſ.* 2. *Act* 2. which obligeth them, (as they object) without exception of Perſons, the Father to inform againſt the Son, the Husband againſt his Wife, &c. againſt Juſtice, Mercy and Equity, and for not rendring up themſelves according to the Kings Proclamations; and laſtly, for not appearing when they are Cited before the Courts. But ſaith he, if it is the Duty of the neareſt Relation; for Example, of the Father to Depone againſt the Son, when he is requir'd by the Father of the Country the King, (with Reſpect to whom they are both Sons) or which is all one by the Law; and if it alſo be the Duty of every Criminal Subject to render himſelf to Juſtice, uncalled; much more when he is Commanded by his Lawful Soveraign to do it, and to appear upon due Citation before his competent Judge, then theſe Men who are real delinquents upon theſe Scores are not perſecuted, but juſtly puniſhed, when they are Fyn'd, Impriſoned, Tranſported, Baniſhed or Outlaw'd, and denounced Rebels on the aforeſaid Acccounts. pag. 31. He ſays, That Presbyterians Blaſphemouſly mock at the very Notion of paſſive Obedience, and a little after he tells us, that Mr. *George Gilleſpie* in the Preface to his Printed Sermon before the Houſe of Commons, on *Ezeck.* 43. 11. calls *Preces et lacrymæ ſunt arma Eccleſiæ*, the new *Oxford* Divinity; to the Immortal Honour (ſays our Author) of that Univerſity, which ſo Maulled the Covenant, and where the moſt Chriſtian Divinity, which Mr. *Gilleſpie* moſt ignorantly miſcalled new, will, he hopes, be taught to the End of the World. He adds, I take the more notice of this, becauſe many of the late Seditious Pamphlets have Lampoon'd the Doctrine of paſſive Obedience. Nay p. 33. He declares freely, that none are or ought to be eſteemed Proteſtants in a ſtrict and Orthodox ſenſe, but ſuch as profeſs the Doctrine of Paſſive Obedience. And a little after, he ſays, the common Principles wherein all Chriſtian Churches agreed, are theſe, *That the Scriptures are the Word of God, That there are Three Diſtinct Perſons in the Holy-Trinity, the Father, the Son and the Holy Ghoſt, that theſe three are one God; That Chriſt is both God and Man in the ſame Perſon; That a Solemn Yearlie Commemoration of the* Paſſion, *Reſurrection and Aſcenſion of our LORD, and of the Deſcent of the Holy-Ghoſt ought to be obſerved, and that the Church Univerſal is to be Governed by Biſhops above, and diſtinct from* Presbyters. He proceeds, There was never any Church from the Apoſtles, and downwards for above 1400 years, which did not conſent to the Truth of theſe, and ſome other Doctrines, and look upon them as the common Notions of the Chriſtian Religion, delivered down from its firſt Original, with the Articles of Chriſtian Faith. *Strange Impudence and Impiety*, that Prelatiſts claſs Superſtitions and humane Inventions among the chief fundamentals of our Religion, tho till of late many of thoſe Holy days were not obſerved by themſelves, nor the Divine Right of Prelacy aſſerted by Scots Prelatiſts.

Pag: 36. He ſays that Presbyterian Miniſters are Uſurpers of the Miniſtry, becauſe ordain'd by Presbyters, whom all Antiquity never believed to have more power to ordain a Presbyter, than for Deacons to ordain a Deacon, or Presbyter, or for a College of *Laymen* to ordain both: *Pag:* 44. He defends the Form of the Bond impoſed againſt Conventicles, whereof this is a part; *That neither I nor my Tenants and Cottars, Wives, Bairns, nor Servants, ſhall receipt, Supply or Commune with Forfeited* Perſons, *Intercomuned Miniſters, or Vagrant* Preachers; *but ſhall do our utmoſt endeavour to apprehend their* Perſons. *And in Caſe my ſaid Tenants, Cottars, and their foreſaids, ſhall Contraveen, I ſhall take or Apprehend any* Perſon *or* Perſons *guilty thereof, and preſent them to the Judge Ordinar, that they may be Fined or Impriſoned therefore, as is provided in the Acts of* Parliament *made thereanent. Other wiſe I ſhall remove them and their Families from my Ground; And if I ſhall fail herein, I ſhall be Liable to ſuch Penalties, as the ſaid Delinquents have incurr'd by the Laws. Pag:* 44. He ſays, That the People of God call'd *Quakers* have as much reaſon to ſay, that they Preach (which is to ſpeak from God to Men) by the Spirit: As the Presbyterians for aſſerting they can pray

(which

(which is to speak from Man to GOD) by the Spirit. That they rather had the notion of immediat Inspiration from them.

The Queries to the Presbyterians of Scotland by a Gentleman of that Country. Pag. 1st. He says, There are several things Believ'd and Practis'd almost Universally, for which there is no Positive Command in Scripture, such as *Infant-Baptism*, the Changing the Sabbath into the Lords day, or that *Laymen* and *Women*, should be admited to Receive the Blessed Sacrament of the Lords Supper, or that Sprinkling should be allow'd in stead of Dipping in Baptism, *&c. Pag: 2d.* He holds, That whatsomever the Universal Church holdeth, and yet was not Instituted by Councils is truly Apostolical. And *Pag: 3d* He adds, Had the Churches erred they must have differed among themselves: Whatever then is one and the same among all, came not by Errour but by Tradition, and in the same Page, he says the Scriptures give us no clear Account of the Church Government. *Pag:* 10. He asks, How are Controversies in Religion to be determin'd? If by the Scriptures, how shall we come by the true Sense and meaning of them, so as to have an end put to the Controversie. I cannot but think (says he) that great regard is to be had to the Judgement of the Church in all Ages, or as he calls it a little after, the Testimony of the Universal Church in all Ages, which seems to him, to be Infallible, and he adds *pag.* 11th, Her Authority is to be Submitted to in all matters of Discipline, and that she is a Competent Witness what the Christian Faith, and Doctrine is: *pag.* 12th. He says the Christian Church is the great Depositary of the Faith, and by this, he tells us, he understands the Representatives of the several Churches after the Apostles left the World, which were the Bishops. He says *pag.* 13th, The Church has Power to Introduce and Establish new Officers under the Gospel, and expect to have God's Approbation for it afterwards.

Some Remarks upon the Answer to the Scots Presbyterian Eloquence. pag. 7, and 8. He Defendeth the Prolane Forged Stories in the Eloquence of the Sermons of Presbyterian Ministers as a Pious and Commendable Design. *Pag.* 13th, He says the Presbyterians by their Tumults and Commotions Envied us the Happiness of having the *English Liturgy* settled among us. *pag.* 14th, He says the Address presented to the General Assembly by some of the Episcopal Clergy desiring them to be Admitted into a share of their Government, was Opposed by a great part of the Church of *Scotland*, most of them looking upon it as Unlawful, and altogether Inconvenient with the Principles of Christian Communion, to Joyn any ways in the Communion with those whom they owned to be Notorious Schismaticks, and *pag.* 15th, He says, The Design of those Addressers was only to Unite with them as a Company of Laicks Impowered by the State to Inflict Censures upon Obstinate Sinners. *pag.* 20. He says, Altho' Bishops at their first Institution, were Invested with an Absolute Power over their Flocks, Independent of any Authority, but that of Jesus Christ their Head, and were Acountable to none for their Right Administration of their Office but to him alone, yet in the after Ages by a mutual compact among themselves, they did agree that for the better preserving the Unity and Discipline of the Church; each Bishop should be Accountable for his Administration to the whole College of Bishops. And therefore altho' the Bishops should yeeld up some of their Right &c. *pag.* 21: He says Presbyterians met with no Severity but what their Rebellious and Treatonable Actings against the Government did justly deserve, which Rebellion, he says, *pag.* 22. Would have provoked the mildest Government upon Earth, to have quite Extirpated them; *pag.* The Lawfulness of observing Anniversary Days of Humane Institution Asserted, P. 42. The Murder of King *Charles 1st.* is justly chargeable, he says, upon the Presbyterians in both Kingdoms, *contrary to the most authentick Histories and Confessions of their own Party*, and in Pag: 52, he Approves and Defends the Kings Ecclesiastick Supremacy, Pag. 56. He owns that the *Prelatick* Clergy are *Arminians* and Defends *Arminianism*, the great Lines of which are, that GOD Decreed to give Salvation to such as he Foresaw would by the use of their Freewil believe and obey the Gospel; That *Christ* in dying had as great Love for *Judas* as for *Peter:* That every man in the World has a power to believe in *Christ* whenever the Gospel is Preach'd to him, and that the Reason why one man is converted and not another, is owing to mans Freewill; That a man indued with Saving Grace may Totaly and Finaly fall away and be Damn'd for ever, that Christ was not from Eternity GOD: That there is no Original Sin, that *Christ* did not suffer the punishments due to our Sins, nor made satisfaction to the Divine Justice, that all Men at all times, even when in Hell have a power of doing all saving good, and Angels and glorified Saints have yet a power of hating GOD, and Devils have a power of Loving him; See *Limburghs Systeme*, the approven Standard of *Arminianism* so that the talking of some of the *Arminians* concerning Sufficient Grace given to all is meer Jugling, for according to their Genuine and professed principles there is no need of that, and Pag: 57. He calls Presbyterians *New-Gospellers*, who have Corrupted most of its Doctrines, yea who Preach quite another Gospel, from what our Saviour hath taught us in his Holy Scripiures.

The Address of the University of St. Andrews *to the King, Printed* Anno 1689, which Arch-Bishop *Ross* and Dr. *Skeen* and others Subscribed, they say Pag: 9. that the King is the Author and Fountain of all Civil Law and Justice; and that he has a power to Suspend the Executions of the Laws, and P. 10. That the Soveraign has not only unquestionable Right, but is found by the Nature of Supream Trust and Power, which is from the Gracious and the Bountiful Governour of the World to alter, correct or Abrogate Laws and Constitutions as may be most Expedient, and a little after they gave him the power of the Raising and Dissing of Forces, Pag. 11. They say it *belongs to the Sovaign only to Erect and Regulate* the Freedoms and prividges of all inferiour Corporations, to constitute Magistres, to appoint and Nominate all publick Ministers, Offers of State, Judges, Councillours, and in a word that Serve in any publick civil Trust and Capacity whatsoev. Then they go on and say, these are the Fundamental and vital prerogatives of Government and Supremacy, from which they draw this as a Native Inference, that whoever Murmurs against the being or Exercise of the Supream Authority, who absurdly pretends to Limit it, for some seemiug present Advantage Endeavour to Encroach upon the Prerogative of the Rightful Soveraigne, is guilty not only of the greatest Wickedness, by continuing the power and Resisting the Ordinance of GOD but also, &c.

The Sermon Preach'd on the 30th *of January* 1703, *at* Edinburgh *by one of the suffering Clergy in the Kingdom of* Scotland. p. 2d. He says, Lucifer is the black cursed General, under whose base unworthy Banners, all Rebels have ever fought against Himself, and by these Rebels p. 5. he understands all that take up Arms under any pretext whatsoever, pag. 6. *Core*, *Dathan* and *Abiram* are called in derision of our Blessed Reformers, *the Lords of the Congregation*, whom he Ranks with the Rebels swallow'd down alive for opposing God and Moses, p. 9. They who stand up against Absolute Power, are here stiled the Sons of Belial, that despise Dominion, and Sons of Satan. And p. 10. The many headed Beast; he says, pag. 23. That the Pulpit hath oftentimes been made a Circle, in which Men might raise the evil Spirits of Sedition and State Commotions; and a little after, the Teachers and Leaders of that Party filled the Peoples heads with Air and Words; and possessed their Fancies with Dreams and Visi-

ons,

ons, and beſtowed their Lungs and moſt part of their Pulpet Sweat, in making a Noiſe, and no more about Faith and Communion with GOD, and Atendance on Ordinances; and indeed as they managed the matter, with ſome Myſterious Jargon and Romantick Stories, it ſerv'd only to appeaſe their Natural ſenſe of Religion. pag. 25. he calls the Presbyterians in deriſion, The Holy Brotherhood, & in the next page, Right Godly and Religious Rebels, that make no Bones to trample the Royal Diadems of Monarchs under their Feet, to daſh and crumble their Scepters into fragments, and ſubvert their Thrones. and p. 27. he calls them New-Goſpellers.

The Author of the Apology for Madam Antonio Bourignion, defends two Blaſphemous Opinions of that deluded Woman, 1ſt. That Chriſt had a ſinful Will. 2dly. That God is ignorant of all the Actions that Men do by their Choice and Free-will; Beſides thoſe two, the whole Apology is a meer Dunghill of horrid Errors, ridiculous Foolries, Feaveriſh Raveries, and Bedlamite Notions, yet none of the Prelatick Brethren have ever in any of their Writings declar'd their diſſent from the Author.

The Author of the Caſe of the Epiſcopal Clergy calls our Reformation a Lamentable Schiſm; and another of the late Pamphleters makes Baptiſm abſolutly and indiſpenſably neceſſary for Salvation.

An Apology for the Clergy of Scotland, Printed *anno* 1693. *pag:* 5. He ſays, Presbyterians never forgive an Injury. And he adds, it is no wonder for they never ſay the Lords Prayer, and it is probable that their oppoſition to that Divine Compoſure, is rather from its contradiction to their Nature, than from the Strength of ſome whiffling *Enthuſiaſtick* Arguments invented againſt it. It is not Poſſible to oblige men of their Tempers by any Favours,----- generaly the Body of the People in thoſe Weſtern Shires are *Cunning*, *Avaritious*, and *Diſſembling* beyond Meaſure: and ſince the Presbyterian Principles invade their Honeſty, it was never heard that any of them hearly forgave an Injury, or what they Fancied to be ſo. *pag* 6. All the Bloody Laws made in ſome of the late Reigns, are ſaid by him to be abſolutly neceſſary. *pag:* 7. Why may not the preſent Presbyterians, (as all Sectaries) grow worſe and worſe, untill they they are given up of GOD unto a Roprobate *Mind*. *pag:* 10. Diſenters are called *Waſps* and *Hornets*. *pag:* 12. Incurable Enhuſiaſts, and their *Cunning* Teachers (he ſays) Tyrranize over the Peoples *Belief*, as Imperiouſly as the *Brach-mans* do among the *Indians*. *pag:* 11. If the Clergy did proſecute the Diſſenters, (whom a little after he calls *Bouteſeu's* and *Incendiaries*) according to Law they did nothing but what they were obliged to do. *Pag:* 13. The *Diſcipline, the Sacred Diſcipline of Geneve*, muſt *Wreſtle* with all Authority until the Conſummation of all things. *pag:* 15. The People of the North never thought *Sniveling* neceſſary to make a *Great-Saint*. *pag:* 17. He defends Lay Patronages and condemns popular Elections as inconſiſtant with common Honeſty. *pag:* 19. He calls the *Weſtminſter* Confeſſion of Faith, a *Syſteme of Metaphyſicks*. *pag:* 20. Presbyterians make a King their *Arch-Bedle*. *pag:* 20. 21. He defends Arbitrary power and Non-Reſiſtance, and calls Oppoſers thereof Enemys to all Governments. *pag:* 22. He ſays, The Convention did by their Arbitrary power Invade the property of the Epiſcopal Clergy. *pag* 22. 23. He inveighs bitterly againſt our Diſcipline, and that we Declaim againſt the *Tyranny* of papal power, and yet meddle with all that he meddled with. *pag:* 41. *Anniverſary Feſtivals*, are neceſſary to the *being of Religion*. *pag:* 44. &c. He calls Presbyterians the worſt of Schimaticks. *pag:* 91. He defends the *Scots Presbyterian Eloquence* (which is full of Blaſphemy and Atheſm) *pag:* 93. Presbyterian preaching is reckoned by him, *Extraordinary Hypocriſy and Madneſs*. pag: 94: *The greateſt affront can be done to the Majeſty of God, the dignity of Human Nature, and Lampooning the great truths of the Goſpel, and doing more harm to Piety, than the moſt ſubtile Arguments of Ancient and Modern Athieſts*. pag. 93. *He ſays, 'tis neceſſary to expoſe that abſurd, ſenſual, and ludicrous Sect, becauſe they Metamorphoſe Religion. And* pag: 94. *He calls them, a Societie that cannot be Tolerated and given up to ſtrong Deluſions.*

FINIS.

BRITISH MUSEUM